Pulpit Preaching

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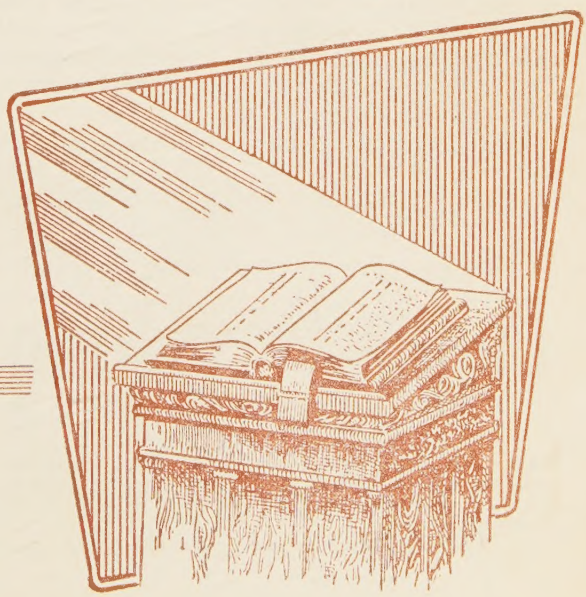

A PROFESSIONAL JOURNAL FOR MINISTERS

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Editorial Comments

This month's guest editor is Binney Simpson Black, pastor of the Chalmers Presbyterian Church, Uxbridge, Ontario. His word for colleagues concerns "Preacher and Mission."

The month's themes are "Christian Marriage" and "The Holy Spirit." Next month's emphases will be "Prelude to Calvary" and "Conspirators in Crisis." The former centers in the Lenten ministry and the latter offers glimpses into the minds and purposes of the detractors who figure in the story of our Lord's Passion.

—o—

Books For Pulpit Preaching

A book of almost inexhaustible usefulness to pastors, church school leaders and program makers is *All of the Women of the Bible* by Edith Deen. Here are the 316 women who figure in the scriptures. The biographies include women whose names are ageless in meaning and significance and those, too, who are unnamed even in the Bible. Here are mothers, wives, sisters, daughters; good women, devil women, noble women and cruel women. History and biography are interspersed with insights and interpretations. (Harper, 410 pp., $4.95).

The Burden of the Lord by Ian Macpherson of the Apostolic Church, Birmingham, England, concerns the pastor and his work under four broad headings: the burden, the man, the craft and the encounter. Flashes of brilliance, profoundly stirring challenges, pertinence in terms of the details of our calling, and the interlocking of wit and wisdom in discussion — plus a deep-drawing from the experience of the pulpit giants — make this book an inspiration to both the candidate for ordination and the seasoned expositor. (Abingdon, 157 pp., $2.75)

H. H. Rowley's name on a book jacket is in itself a recommendation. Those who have gained a fuller appreciation of biblical the-

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Worth Quoting

There is a minor but very moving episode in the life of King George V which is laden with meaning for the preacher. It is a stirring and dramatic story. His Majesty was about to speak on the radio at the opening of an important British congress, and his words were being relayed to America. Just as the broadcast was about to begin, a vital electric cable suddenly snapped in a New York radio station, plunging the staff into panic. What was to be done? More than a million listeners in the United States had tuned in and were waiting for the king's voice. But it could not get through. The live link was severed and transmission impossible. To repair the breakdown would have taken at least twenty minutes and by that time speech would have been lost. By what means was the interrupted contact to be restored and the relay effected? Harold Vivien, a junior mechanic employed on the premises, saw in a moment how the problem might be solved. Seizing the ends of the broken wire, he held them, grimly and gallantly, as the current conveying the royal message was transmitted. Electrical charges of some 250 volts shook his body, convulsing him from head to foot and causing considerable pain. But he did not relax his grasp. Resolutely, desperately, he clung to the cable till the people heard the king. What a picture of the preacher in action!—gripping God on the one hand and the people on the other, and letting the living Word through!

Ian Macpherson in *The Burden of the Lord* (Abingdon)

* * * * *

Early in the morning
We get up and see
The red sun rising in the East,
Strong and powerful as a hero,
Beautiful as a bride.
In the high heavens
There are birds flying past.
In the wide earth
Sweet-smelling flowers are growing.

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Pulpit Preaching

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GERALD KENNEDY
WILLIAM McLEISTER II
CLARENCE EDWARD MACARTNEY
CHARLES L. ALLEN
CHARLES FRANCIS TAME

od Present With Us

GERALD KENNEDY, Bishop of the Methodist Church, Los Angeles, Calif.

The Holy Spirit is essentially an experi-ce. Judaism spoke of God's spirit, which ant God's action. The early Christians ke of Jesus Christ and the Spirit without clear line of separation. Today, we are are that "warm, sweet, tender, even yet a sent help is He." But like all great ex-iences, this demands definition and that when we get the doctrine. We go wrong en we make too rigid what men have said ut the experience. Almost inevitably, en we try to tell others what God's Spirit s in human life, we either personify it or i-personify it. We will do well to remem-that we are talking about God and not neone outside of Him.

What we are trying to say primarily is t God acts in human life. What Jesus was his contemporaries, the Holy Spirit is to ry generation. Somehow the coming of us made it possible for God's Spirit to in the human sphere as never before pos-e. In Sophocles tragedy, *Oedipus the King*, re is a soothsayer named Tiresias. He is nd but he sees doom coming on the city. spite of his warnings, neither the people the king will listen. Finally, he washes hands of the whole business and says, "I having said what I came to say." But Holy Spirit is, God present with us for dance, for comfort and for strength.

n some ways the Spirit is a dreadful com-ion. We ask for help and he reveals that do not really want help. We want ap-ciation. Or we ask for aid to overcome ne fault and he makes us see that our real uble is self-complacency and pride, which are not ready to surrender. We only want get rid of one little fault so we can go k to our feeling of superiority. But the rit will not be content to give such com-t. Before we know it, he has destroyed all guarded assurance.

CONVICTION OF SIN

t is the Spirit that convicts us of our sin. nan invited me to dinner one time, and nt most of the evening telling me that he not go to church and he was morally bet-than most of those who did. He told me many times he had been wronged by churchmen and how many times he had been treated honorably by non-churchmen. At last he came to the point he had been working toward all evening. "I am just as good as anyone," said he. That night as I went home I thought of a man who many centuries ago had caught a vision of God in the Temple. He had cried out: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of people of unclean lips." Ah, the Holy Spirit does not always bring comfort. Sometimes he comes like a fire to burn out our complacency.

Walt Whitman wrote about his preference for animals over men. Animals are calm and placid. They do not whine over their condition. They do not weep for their sins. They do not discuss their duty to God. He could have said it even more simply: they are not troubled by the Spirit of God. But they are not superior to men because they feel no guilt; on the contrary, that placidity is the sign of their inferiority.

Jesus said to the Pharisees, "The publicans and the harlots go into the Kingdom of God before you." At least these despised classes had no exaggerated ideas of their own goodness, and so, Jesus's thought, there was hope for them. But for people convinced that they were better than other men, there was no hope, for they were unaware of their need. What Jesus did for first century Pharisees, the Spirit does for those in the twentieth century.

Let any man come to the end of the day and look back over all the things he said and did not mean. Let him consider the parts he played that were unreal. Let him remember the words spoken he should not have spoken, or worse yet, the words which should have been said and were not. Let him consider his cowardice where there should have been bravery. Then he will know that until he can face all of that honestly, he cannot be made whole. It seems as if the convicting Spirit is anything else except a Comforter. Yet, there can be no comfort for us without first looking at our worst. There is no divine comfort without a claim.

King David was a very great man but he

had his weaknesses. One time he fell in love with another man's wife. He gave orders to his general to have her husband placed in the front line and killed. This was done and David married the woman. But there was a prophet in Israel by the name of Nathan who heard of the affair. He came to David with a story about a rich man with many flocks and a poor man who had one ewe lamb. When the rich man had a special guest, the prophet related, he stole the one lamb from the poor man to provide food for his guest, rather than take one of his own flock. Then said the King, "The man that hath done this is worthy to die." And the prophet replied: "Thou art the man." Just when we think we are safe, the Spirit confronts us with that direct and convicting word.

CONVICTED OF RESPONSIBILITY

But we are not only convicted of sin, we are convicted of responsibility. We may raise the cynical question, "Am I my brother's keeper?" Perhaps we have committed no overt act against our brethren. We may assure ourselves that it was this group or that one whose crimes cause war. But there is a sense in which no man is quite innocent. A minister walked down the long corridors of a London military hospital and then turned homeward with this terrible question burning in his mind: "What did you do to prevent this? He reasoned with himself that he had preached some rather pointed sermons about sin. He had written a few letters. "But did you do all that you could have done?" came the insistent voice. "No," he confessed finally with broken heart, "I too am guilty of this crime."

The difference between political action and religious action lies in this sense of personal responsibility which the religious man feels. The politician says, "There ought to be a law." The Christian says, "It ought to be. Therefore I must become." It is a hard and painful thing to face the evil of the world with my little righteousness. It is much easier to proclaim what ought to be done by the government. But when the Spirit finds me, I know where it all has to begin.

Gerald Johnson, historian and writer, plays the flute in the Baltimore orchestra. In an article in *Harper's Magazine* some time ago, he said that in a certain number of Haydn's, the flute player is supposed to sit quietly for seventy-four measures and then come in exactly on the upbeat of the seventy-fifth. Johnson went on to say that a composer who expects a man to do that is asking for an individual with a rare and inestimable quality.

Life, like the composer, demands people with that ability. Life consists, to an amazing extent, of the art of coming in at the right time. Our life is not a level process, and our days are not democratic. The author of Second Peter understood it very clearly when in epigrammatical fashion he reversed the word in the Old Testament, "For a thousand years in thy sight are but as yesterday when it is past," and said, "One day is with the Lord as a thousand years." He was saying that there are those moments, those days when, for better or for worse, what we do will affect us for the rest of our lives. That is the way life is. We must simply beat out the time for a long period, but then we are expected to come in at the right moment.

MEETING THE CRISIS

For this, we need help. Back of a great marriage there is the memory of the husband or wife who, in the hour of crisis, came into the situation and saved it. Many a man would have to say that there were times when he would have gone off the deep end if it had not been for his wife. Marriages have crucial moments when they can be saved only by a husband or a wife who has patience and courage enough for two.

Jesus illustrates this supremely. It was one of his outstanding characteristics to come in when people were meeting an unbearable strain. There was a song older Christians will remember: "Just when I need him Jesus is near . . . Just when I need him most." He seemed to sense when people were desperate. Remember the story of the Syro-Phoenician woman with the daughter who was critically ill. She was at the end of her resources, when he spoke his word of assurance and saved her child. There was the story of the woman who had been ill for so long and had "suffered many things of many physicians, and had spent all that she had and was nothing bettered, but rather grew worse." When every hope had gone, he came in to heal. Or there was the incident of the woman taken in adultery whose life was saved and whose spirit was cleansed in the eleventh hour. There was the dying repentant thief whose cry was heard by the crucified Christ. There was Peter who to the end of his life was tempted to promise more than he could fulfill, but because his Lord would not let him go, died with courage and honor.

The greatest example of all is the story of the man on the road to Damascus. With blood on his hands and hatred in his heart he plunged forward on his mad quest for peace . There was nothing on the surface that revealed his need. One would have as

ned he had found his mission and was con- t with the career he had chosen. But there s one who knew better. The eternal mira- happened again and the Spirit came in- the situation at the crucial moment and eemed Paul.

SPUR AND PROMISE

Christianity is not all comfort. It is a dis- bing experience and oftentimes a man ls like fleeing from its unbearable tens- . The Christian has his mind opened to fering he never saw before. He knows a npathy that puts in his heart the pain of world and on his shoulders the burden every man. Yet if our religion is only t, we have not arrived at its whole truth. r the Gospel is encouragement and hope. is a spring of inspiration and joy. It is h a spur and a promise.

Strangely enough, when we try to make faith all comfort, it refuses to be thus ated. Its comfort comes when we seek st to accept its demands. The most mis- ble man in the world is the one who has de happiness the supreme goal of his liv- . Those who have found Life, do not have ner time or inclination to wonder about v happy they are, anymore than a healthy n desires to keep a thermometer in his uth to see what his temperature is. The empt to make Christianity a comforting t is the sure sign of a sick generation. For inordinate desire for ease in characteris- of the soft and the defeated.

The comfort of Christianity always comes a great, divine surprise. If we do not consciously seek it, suddenly when our need is great, the Spirit is there to reassure. Men who have dared the most for Christ's sake are most aware of this presence. Those who protect themselves from the heroic call of their Lord have their reward. But those who have dared to give God complete sway over them have the gift of the Holy Spirit, even the Comforter.

"So I will pray the Father, and he shall give you another Comforter, that he may be with you forever," saith the Lord. Down through the years this has been the experience of Christians. He comes in when we are in need. He does not always remove the difficulty. The thorn in the flesh may have to remain, but the grace to bear it has been promised. In a sense, this is the heart of the Good News. What could be better than this? When things are too difficult, he will give us strength. When we simply cannot go on, he takes our hand. To every man and to every woman who will give him his chance, he will enter the situation with strength and comfort.

That beautiful, courageous, pain-ridden spirit, Frances Havergal, who had suffered almost all her life, said one time, "Everybody I meet is sorry for me except myself." Then she added, "I always see my pain in the light of Calvary." To those of us who must walk the weary way, what a great word it is we have to speak. This is the kind of world where things happen that are not according to God's will. But there is nothing that happens beyond His sympathy. The Comforter never leaves us alone.

urting the Holy Spirit

WILLIAM McLEISTER, II, Beverly Heights United Presbyterian Church, Pittsburgh, Penna.

And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Ephesians 4:30 (*RSV*) *Never hurt the Holy Spirit. He is, remember, the personal pledge of your eventual full redemption.* (*Phillips*)

We stand and profess weekly, "I believe the Holy Ghost." I wonder what concep- n goes through your mind as you repeat se words of the Apostles' Creed? Just at is your conception of the third person the Trinity? It is well for us as believers Christ to look into this important doctrine, I feel that the lack of understanding con- ning the Holy Spirit is the reason for the k of much spiritual power within the otestant church today.

THE CHRISTIAN AND THE HOLY SPIRIT

Let us, in the first place, consider the relationship which exists between the Holy Spirit and the believer in Christ. Too often, we who profess faith in Christ conceive of the Holy Spirit in the neuter gender. We think of the Holy Spirit as an influence, as an impersonal force working in the Christian life in some intangible way. We think of the Holy Spirit under the figure of the wind, the dew, oil, fire, or some other impersonal figure of speech with which the Holy Spirit may be metaphorically referred to in the Scripture.

However, we must never forget that the Holy Spirit is a person. He is the heavenly father. I believe that this lack of a proper

conception of God's Word is evidenced in the rather strange reaction we get when we refer to the Holy Spirit in the personal pronoun "He." It seems more natural to speak of the Holy Spirit under the term "It."

If we search God's Word, under the subject of the Holy Spirit, we find a basic truth which is forgotten—or is never understood—by many professing Christians. The Holy Spirit indwells the heart, the life, the very being of every true believer in Jesus Christ. If you have professed your faith in Jesus Christ as your personal Saviour, in a sincere way, you never need to pray that God will send you the Holy Spirit as some sort of a second blessing. He has already sent you the Holy Spirit when you trusted in His Son as Redeemer. At that moment, identical with your true profession of faith, the third person of the Trinity indwelled, literally, your very being.

Thus the Apostle Paul, writing to the Corinthian Christians, interrogates them with these words: "What? Know ye not that your body is the temple of the Holy Spirit who is in you?" Our Lord Himself, as He told His disciples for the first time concerning the reality of the Holy Spirit, said, "Whom the world cannot receive because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you."

Do you realize that the Holy Spirit is in you? Paul, writing to the Romans concerning the Holy Spirit says, "Now if any man have not the Spirit of Christ, he is none of His." We need not then, as believers, pray that God would send us the Holy Spirit. But there is not one of us who does not need to pray that the Spirit who has already come may, in His fullness, possess him completely. That is quite a different thing. In the third chapter of this same Epistle the Apostle prays that these Ephesian Christians — and all Christians — may be filled with the fullness of God, through the Holy Spirit.

The Holy Spirit, then, indwells or lives within the believer's heart and life. However, He works quietly. He is always described in God's Word as being of a sensitive nature. You can read in the Bible concerning the wrath of God—and the world needs to be reminded of God's wrath today. You can read in the Book of Revelation of the wrath of the Lamb of God, Jesus Christ. But nowhere in the Bible do you read of the wrath of the Holy Spirit. He is always described as working quietly, with great sensitivity, in the background, and yet very intimately associated with the inner life of the Christian.

Now, with this background of New Testament teaching, we can see why the Apostle Paul in writing this fourth chapter of Ephesians, in the midst of a long list of exhorations concerning practical Christian living, warned Christians against hurting, or grieving, or vexing the Holy Spirit.

HURTING THE HOLY SPIRIT

Let us see then, in the second place, how Christians can hurt the Holy Spirit. Since the Holy Spirit can be hurt or grieved, we see a classic demonstration of His personality. An impersonal force cannot be grieved, cannot be hurt, but a person can be hurt. Furthermore, the more that a person loves you, the more easily you can hurt that person. One little expression to your wife or husband or child who adores you can cause that person's heart to be cut with grief. The Holy Spirit loves you with a love that is infinitely greater than the love of a husband or a wife or a parent or a child. He is so close to us, and desires so intimately and so passionately that our lives may be according to the will and Word and the plan of God, that the slightest variance from that way grieves Him, hurts Him, vexes Him.

Why did Paul insert this warning in the very midst of his catalog of rules for Christian living? I believe he put it there because it is sin which hurts the Holy Spirit! You can often judge the nature of a man by that which offends or hurts him, or causes him sorrow, as well as you can by what causes him joy. The character of God the Holy Spirit is revealed in all its purity and holiness by the fact that the only thing in human life that grieves Him is the sin of a believer. Notice that the Apostle is not up in some stratosphere of theology but he is speaking of every-day living. He warns us against lies, against impurity, against dishonesty, against lasciviousness, and against other sins that are common to every-day life. He says all of these hurt the Holy Spirit.

The sins of the body grieve the Holy Spirit in the Christian. If you permit intemperance in food or drink to injure your body you are harming the temple of the Holy Spirit and you are hurting the Holy Spirit. If you indulge in immorality you are hurting the Holy Spirit. Anything which harms the body or any practice which brings hurt to the human body in which we dwell is a sin against God's indwelling Spirit. It hurts the Holy Spirit.

Paul lists also certain sins of the mind such as dishonesty, and says such conduct hurts the Holy Spirit. Profanity grieves the Holy Spirit. When a believer takes the sacred name of God in vain, the Holy Spirit cringes within that person's inner life. I think we

netimes under-rate the holiness of lang-ge in God's sight. Malicious gossip hurts Holy Spirit. A spirit of censoriousness rts the Holy Spirit. Impure thinking hurts Holy Spirit. The kind of things you listen the kind of things you read, and the kind things you watch have a definite effect on Hoy Spirit within you.

Sins of the spirit also hurt the Holy Spirit. lf-righteousness, pride, an unforgiving rit—these things bring harm to the third rson of the Trinity. How easily we can erlook all of this in the maddening maze life. But the Apostle is reminding us of d's holy Word and of our obligations as ievers in Christ to follow God's command.

YIELDING TO THE HOLY SPIRIT

In the third place, Paul gives the motive never hurting the Holy Spirit for he says t it is by God's Holy Spirit that we are led unto the day of redemption. The pres-e of the third person of the Trinity in ur heart, and mine, as a believer is the seal God's acceptance of ourselves and mine, as a believer is the seal of God's acceptance of ourselves through the finished work of Jesus Christ. It's the mark that we belong, not to the world, but to Jesus Christ. By "redemption" the apostle is referring to redemption in its fullest concept, which includes not only that which Christ achieved for us through His atoning death on the Cross, but also our final redemption one day from the very presence of sin itself. There's coming a day, the Apostle is saying in effect, when you shall be delivered from the very presence of sin and evil. The Holy Spirit in your heart is a seal, is an advance evidence of that reality. We are, as it were, crown jewels of the King of Kings. Does the world know that you belong to that King? Does the world which disowned Jesus Christ know that you are part of the possession of God, bought at the high price of the death of His own Son? Are you yielding your life to the Holy Spirit's control? If you are not you are missing the greatest joy of Christian living. You are missing the very heart of what God has prepared for the believer in this life as well as in the next.

ne Worst Thing Than Can Happen to a Man

CLARENCE EDWARD MACARTNEY, Geneva College, Beaver Falls, Penna.

Cast me not away from thy presence; and take not thy Holy Spirit from me. *Psalm* 51:11.

That is the worst thing that can happen a man. That is the deepest tragedy which n befall an immortal soul — when God hdraws His Holy Spirit.

t is the worst thing, too, which could pen to the world. At the beginning of world's history, when God saw the kedness of man, He said, "My Spirit shall always strive with man"; and the world ed back to watery chaos. That the with-wal of God's Holy Spirit is the worst ng that can happen to a soul, we state n the authority of Christ Himself, who d that the sin against the Holy Ghost all not be forgiven, neither in this world, ther in the world to come." The unpardon-e sin is the sin of the man who finally re-es the divine pardon, and who thus nches the Holy Spirit.

That was the fate that David feared, and m which he earnestly prayed to be de-ered. After his fearful transgression in matter of Bathsheba and Uriah, his nous and triple sin of adultery, base pocrisy and murder, David's conscience, ich seems to have slept for a season, was length awakened by the visit and parable his friend, the prophet Nathan, who told n the moving story of the cruel rich man who for the entertainment of his guest had seized and slaughtered the pet lamb of the poor man. When David expressed his indignation at such a cruel and wicked deed, Nathan said to him: "Thou art the man!" Had David been any other Oriental king, Nathan's head would have rolled in the dust. But David repented, and said: "I have sinned." This 51st Psalm shows the sincerity and depth of that repentence. David had known what communion with God meant, and, therefore, he, better than any other, could know and fear what separation from God means. So he prayed: "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me."

When Paul was speaking to the crowd at Lystra after he had healed a cripple, and the people, taking him and Barnabas to be gods, wanted to sacrifice unto them, he said that God had not "left himself without witness, in that he did good and gave us rain from heaven and fruitful seasons." The never failing seasons of the year—summer and winter, seed-time and harvest, heat and cold, are a faithful witness to God in nature.

But in the spiritual and moral world the chief witness to God is the Holy Spirit. The Holy Spirit is not named, owned, or honored in the Church today as He once was. But in the Bible He comes first and last. At the very beginning, the Spirit of God moved on the face of the deep, and God said, "Let there be light"; and at the very end of the Bible the Holy Spirit speaks, "The Spirit and the bride say, Come." It will always be timely and important to refresh our minds as to what the Bible tells us of the Holy Spirit.

A PERSON

He is indeed also an influence, and the Bible uses the metaphors of fire, water and wind, the most powerful things in nature, to illustrate that influence. But it must always be remembered that the influence of the Holy Spirit is the influence of a person.

The attributes of the Holy Spirit, as described in the Bible, are the attributes and powers of a person. He communes, pleads, convicts, strives, intercedes, teaches, comforts, witnesses. He can be insulted, lied to and grieved. All this can be said only of a person.

Furthermore, Jesus definitely speaks of him as a person. He uses the pronoun "he" and "him" when he tells of his work, saying, "He shall testify of me. He shall glorify me." The Holy Spirit is sent by the Father in the name of Christ." He will send Him in my name." Moreover, the Holy Spirit speaks of himself as a person. He said to the church at Antioch, "Separate unto me Barnabas and Saul for the work unto which I have called them."

A DIVINE PERSON

His attributes are the attributes of God. He is eternal, for He is declared to be the Eternal Spirit. He is omniscient, for "the Spirit searcheth all things, yea the deep things of God." He is omnipresent. The beautiful language of the 129th Psalm tells us that: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" The Holy Spirit is omnipotent. He is the author of our spiritual birth and regeneration: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is everyone that is born of the Spirit."

Not only are the attributes of the Holy Spirit divine attributes, but he is definitely declared by St. Paul to be the Lord. "That Spirit is the Lord." Peter said to Ananias, who held back part of the price of the land he had sold, and brought the rest as if it were the whole price: "Why hath Satan filled thy heart to lie to the Holy Spirit? . . . Thou hast not lied unto men, but unto God." Thus he declares that the Holy Spirit is God and can be addressed as God.

The divinity of a person of the Holy Spirit is plainly recognized in the formula of baptism: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Also in the Apostolic benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." It is upon the ground of this clear teaching of the Scriptures that we hold to the sublime doctrine of the Trinity which is the foundation of our Christian faith; that the Father is God, the Son is God and the Holy Spirit is God. One God in three persons, blessed forever.

THE SPIRIT OF THE CHURCH

In the Old Testament times the Holy Spirit was the agent of creation, and the upholder, too, of the physical and the moral order in the world. As the messenger of God, and God Himself, he spoke through the prophets, declaring the word of the Lord and foretelling the coming of Christ. As Peter says of the prophets, "Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory which should follow." The Holy Spirit inspired the Scriptures of the Old Testament: "Holy men of old spake as they were moved by the Holy Ghost."

When we come to the New Testament times and the advent of Christ, the sublime mystery of the incarnation was wrought by the Holy Spirit. The angel Gabriel said to Mary, "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the son of God." When John baptized Jesus in the Jordan he saw the Holy Spirit descending from heaven upon him like a dove. Then the Holy Spirit "driveth him into the wilderness to be tempted of the devil" in the decisive battle of the ages. When he first preached in the synagogue at Nazareth he quoted the words of the prophet Isaiah, and said they were fulfilled in him: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor.' When the Pharisees charged that he cast out devils by the power of Satan, Jesus answered that he cast out evil spirits by the Spirit of God, and that this was the proof that the Kingdom of God was come upon them. The sublime and central fact of re

nption, the Atonement, Christ wrought on the cross by the power of the Holy rit: "Through the Eternal Spirit he of-ed himself without spot to God."

On the same night in which he was be-yed Jesus comforted the disciples with the mise that he would not leave them com-tless, literally *orphans*, but that he would d to them the Comforter, which is the ly Spirit. In a resurrection appearance he athed upon the assembled disciples and d to them, "Receive the Holy Spirit." at would seem to be a foretaste of the day Pentecost.

Just before he was taken up into heaven, us said to his disciples that they were to ait for the promise of the Father" which y had heard from him. That promise was t they would be baptized with the Holy rit. On the day of Pentecost there came denly a "sound from heaven, as of a hing, mighty wind, and there appeared o the disciples cloven tongues, like as of e, and it sat upon each of them, and they re all filled with the Holy Spirit." It was n that the church of the Living God com-nced its march through time, a march ich shall not come to an end until every e of hell has been broken down and ry stronghold of Satan has fallen.

THE ACTS OF THE SPIRIT

The Book of the Acts of the Apostles is in true sense the Book of the Acts of the ly Spirit, for it is he who takes command. tells Philip to go down to Gaza and ach to the Ethiopian eunuch. He tells er on the housetop at Joppa to go to sarea and preach to the devout Cornelius, Roman centurions. He gives Paul the ssage which Paul gives to the world, for says, "Which things we speak, not in words which man's wisdom teacheth, which the Holy Ghost teacheth." He des Paul in his journeys and in his min-y, forbidding him to preach in Asia, but ning a great and effectual door for him Macedonia and Europe.

Today the work of the Spirit is just the ne as it was in that first age of the urch. He glorifies Christ and testifies Christ, and through the inspired Scrip-es, as Jesus said He would do, brings to nembrance all the things which Christ ght. It is the Holy Spirit who presents rist to a soul. He "glorifies" Christ in salvation of souls. Without him and His ent aid, in vain is the most stately church vice; in vain is the most eloquent preach-in vain the most carefully organized ival; in vain the singing of the hymns, the reading of the Bible. Without Him we cannot hear the Gospel, and without Him we cannot repent and believe, and without Him we cannot grow in grace.

The end of our faith is not a set of beliefs, but a godly life, and that godly life Paul calls the "fruits of the Spirit," these nine Christian virtues — love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and self-control. When you read them and think about them, always put first what Paul put first, love — "And have not love, I am nothing."

ATTITUDES TOWARD THE SPIRIT

The Bible describes a number of attitudes towards the Holy Spirit. One is to despise and insult Him. In Hebrews the Apostle speaks of those who have "trodden under-foot the Son of God and counted the blood of the Covenant an unholy thing, and done despite unto the Spirit of grace."

Again, the Scriptures speak of grieving the Holy Spirit, whereby ye are sealed unto the day of redemption." That is something that only a friend of Christ can do. Only a disciple, Judas, could betray him; not an enemy. Only a friend can grieve him. Others can wrong you, hurt you, and persecute you, despitefully use you; but only a friend can grieve you. A celebrated English preacher, Pussey, used to say that one of the surprises of heaven will be to discover in how many different ways we have grieved the Holy Spirit. Whenever our thoughts, our words, our deeds, our attitudes have been unworthy of our Christian profession, then the Holy Spirit grieves.

A third attitude towards the Holy Spirit is to resist him. Here we come to the mystery of conscience, which is God's lamp in our heart, and God's voice. Those who resist the claims of Christ as Saviour and Lord are resisting the Holy Spirit. Hence the plea of the Apostle and of the Holy Spirit Himself: "Wherefore, as the Holy Spirit saith, Today if ye hear his voice, harden not your heart."

A fourth attitude, and which is the result of grieving Him, insulting Him, and resisting Him, is to quench the Holy Spirit. "Quench not the Holy Spirit." That was what David feared, that by His great sin he had quenched the Holy Spirit. And that was why he prayed, "Cast me not away from thy presence, and take not thy Holy Spirit from me." Then no providence, no affliction, no deliverance, no peril, no appeal, no sermon can reach the heart or stir the conscience, any more than the light of the morning sun can reach the eye of the corpse on a battle-field, or the music of the morning birds in

the trees can please the ear of the deaf.

How many and how blessed are the visitations of God's Holy Spirit! With how many accents his voice speaks to our souls. The time of sickness, sorrow, deliverance from peril, the time of deep misgiving as to the state of our souls, an unhappy sense of God's disappointment with us—what are these but unearthly knockings? Christ through the Holy Spirit is knocking at the door of our heart and saying, "If any man open unto me, I will come into him and will sup with him and he with me."

What Is the Holy Spirit?

CHARLES L. ALLEN, Grace Methodist Church, Atlanta, Georgia

And behold, I send the promise of my Father upon you; but stay in the city, untill you are clothed with power from on high. Luke 24:49.

A question comes to me asking, "What do we mean by the Holy Spirit?" We hear frequently about the Holy Spirit in our churches. Once when Paul was about to leave some friends he said to them, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." Down through the centuries that prayer has been used as a final benediction for Christian services of worship.

Jesus told is disciples to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" and through the centuries that has been done. Yet, most of us have only a vague idea as to who the Holy Spirit is.

First, let us remind ourselves that the Holy Spirit is God. We sing, "Holy, holy, holy, Lord God Almighty . . . God in three persons, blessed Trinity." The Christian believes that God is three persons in one. While to some that seems confusing, it is also true of each of us. For example, a man is the son of his mother. At the same time he is the husband of his wife. Also he is the father of his child. So in that sense a man is three persons—a son, husband and father.

Most of us have in our minds a picture of God. He is our Father, the Creator, the Judge of the Universe, the Friend of man. God came on earth and took the form of flesh and He became Christ. And in Christ we worship God. But God did not just make the world and leave it. Neither did He just live among men for a few years and then forsake the world when He ascended into heaven. God is still living in the hearts of men today, He is at work in this world. God in earth is the Holy Spirit.

WORK OF THE SPIRIT

From the very beginning, God's Spirit has been at work in this world. The very first words of the Bible tell us, "In the beginning God created the heaven and the earth . . . And the Spirit of God moved upon the face of the waters." Since the creation the Spirit of God has been a creative force in this world. As the prophet Zechariah reminded the people, "Not by might, nor by power but by my Spirit, saith the Lord of hosts."

Those who claim the world is going to be destroyed reckon without the Spirit of God. In Bunyan's *Pilgrim's Progress,* once Pilgrim saw a fire burning brightly in spite of the water that was being thrown on it by a man who stood near. When he wondered that the fire was not extinguished, he was shown a man behind the wall who was casting oil upon the fire. Sometimes it seems the forces of evil will put out the fires of righteousness on this earth and that the world will be destroyed, but the Holy Spirit is pouring oil upon the fires of God to keep them burning.

The Holy Spirit caused the birth of Christ and at His baptism the Holy Spirit descended upon Him. Through His ministry Christ was filled with the Spirit and He promised His disciples that they, too, would receive the Holy Spirit which would give them the power to perform miracles. Christ ascended into heaven but the Spirit of God came to man with even greater power.

THE SPIRIT IN YOU

Before His disciples were to go out into the world, Christ told them to "tarry ye in the city of Jerusalem, until ye be endured with power from on high." He realized that in their own strength they would fail but with the power of the Holy Spirit they would become undefeatable. When any person possesses the Spirit of God, he has the power to live and to conquer.

In his book, *How to Believe,* Dr. Sockman explains how a student catches the spirit of a school. When he enters the freshman class all the rules and traditions seem to be meaningless. But little by little he gets acquainted with the other students, he learns to appreciate the teachers, he gets interested

various activities and after a time we y, "He has caught the spirit of the school." The same might be said of a church serv-. The other week I was preaching in a re-val. On Monday and Tuesday nights we d good services but on Wednesday night it med there was something there we had not t before. The church was filled to over-wing yet there was a relaxed atmosphere the congregation. The people seemed to ig with more feeling and it was much sier for me to preach. Before I realized I had spoken an hour, yet the time slipped so quickly. The people entered into the irit of the service. Really what happened s the Spirit entered into the people.

THE SPIRIT'S POSSESSION

There are people who have within them the irit of God. A person once exclaimed, las Dwight L. Moody a monopoly of the ly Spirit?" "No," someone answered, "but e Holy Spirit has a monopoly of Moody." at great preacher touched the lives of usands of people. It wasn't because his mons were better than some other preach-s. It was rather because of the Spirit ich possessed him. We say of some per-, "He has a bad spirit." Of another we , "He has a good spirit." Of some we say, e has the Spirit of God."

When we have the Spirit of God, St. Paul s us we have "love, joy, peace, long-suf-ing, gentleness, goodness, faith." That is, en the Holy Spirit comes into your life, hates which poison your soul are driven , you become happy and you have peace mind and of heart, you are able to face difficult and hard places of life vic-iously, you become relaxed and at ease, naturally do the right things, you be-ne undefeatable because no matter what untains there might be in your way, you ve the faith to move those mountains.

Whether we realize it or not, it is the Holy irit that all of us desire most to have. , because so many have missed catching Spirit, religion means little or nothing to As a result of a questionnaire, someone nd that ninety-two percent of the *people* ieve in God, yet less than fifty percent r felt His presence.

HOW TO GET THE SPIRIT

have had people come to me asking, ow can I get God in my life?" So many ect a little formula that is quick and y. We go into a grocery store, buy a loaf read and walk out with it. But possessing l is not that simple. Isaiah said, "They t wait on the Lord shall renew their ength." That word "wait" may require a lot of patience and work.

A boy finishing high school told me that he wanted to be a preacher and asked me how long it would take him to learn. I told him that he would need to spend four years in college and then at least three years in a school of theology. When he finishes the theological school he will then think he knows everything. Then he will need to go to a country circuit and after two or three years there he will learn that he needs to learn. Then he will be ready to really start learning and he must keep working at it the rest of his life. There is no quick and easy way.

When Holman Hunt set out to paint his famous painting, the "Light of the World," he spent the major part of three years trying to get the proper atmosphere for depicting Christ at the door. In his effort to paint the wintry light in Christ's lantern, he spent many, many nights out in the wind, his feet wrapped in straw to keep them warm. If it took a great artist three years to catch the spirit of the presence of Christ, how can we expect to possess the "Light of the World" in an easy moment.

One can have high spiritual experiences in a moment's flash. But really to catch the Spirit of God, we must live with Him. One of the most discouraging parts of a pastor's life is the way some people will join a church and quickly lose interest. If they don't catch the spirit of the church in a few weeks, they quit. "It takes a heap of living in a house to make it home." And that is even more true of God's House. We must get to know the people, we must give our time and prayer, our money and our talents. Little by little as we give to the church, the church begins to give its Spirit back to us.

TEMPLE OF THE SPIRIT

The Bible tells us, "Your body is the temple of the Holy Ghost." Suppose God were on earth in the flesh and told you He is coming to your house for a visit? Carefully would you sweep the floors and dust the furniture. You would make sure the linens on His bed were clean. You are the house into which God wants to come. But He must have a clean house. So first He comes to awaken our conscience, to make us realize our sins. Out of conviction of sin must come the deep desire to change. The door through which God enters our lives is faith. It is not by feeling but by believing that we possess God. Then, when God comes into us, we become a different person. As the old theologians would say, we become regenerated. After that comes the "witness of the Sirit."

There is one thing more. The Holy Spirit is

like electricity. Electric power will not go in where it cannot come out. You cannot have the Spirit of God as a private affair. There is no such thing as a solitary Christian. If you want God to come into you, you must be willing to let God go through out. He must go with you into every activity of your life. You must share Him with others. Your abilities and resources must become His.

Where Is Our Power?

CHARLES FRANCIS TAME, Grace Evangelical & Reformed Church, Pittsburgh, Penna.

Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1:8.

The president of a small steel company told of an employe who was formerly his most difficult personnel problem. The man, according to the company head, "was the best man with a slide rule I had ever employed, but he had a great weakness; he was an alcoholic." The president had discharged him a dozen times and had rehired him as many times because of his unusual skill. Said the company executive, "I was becoming discouraged when it occurred to me to send him to a laboratory down the street where they specialize in such cases. So I sent him to the First Presbyterian Church. The man in charge of the laboratory, a skilled spiritual chemist (usually called the pastor), assigned two of his best assistants to my man and they went to work on him. After a time his weakness passed away. Now he is making steel and doing a much better job because he has steel in himself." Then the president added, "Isn't it wonderful how men can get a power that gives them strength to overcome their weaknesses!"

In his book, *Christ and Man's Dilemma,* George Buttrick recounts how just before the Second World War there rose, as if by magic, from the rubbish heaps and a tidal marsh, New York's World Fair. It was a symbol of our self-sufficiency. It made us feel that we were without need of salvation — that we had a lien on the future. Science, commerce, psychology and the rest promised us a utopian era, but within a short time we were at war! The author asks "Why". Then he answers his question: "The reason is clear . . . We forgot that we are creatures. We forgot that we are ignorant creatures, too ignorant to overcome our ignorance . . . We forgot that we are wicked creatures . . . We forgot that we are mortal creatures . . . We forgot that we are helpless unless—God!"

And, indeed, men are so very helpless—so tragically without power—the kind of power they need! To be sure, there never was a time in the history of man when there was more power and more different kinds of power at hand, but with it all men seem utterly helpless to handle it.

SOURCES OF POWER

People look to many sources for power to enable them to overcome this helplessness. We have witnessed the nations of the world turn to armed might as a source of power. Many have turned to human leadership in their search for power, but human leadership cannot supply it apart from changed hearts. Still others have turned to humanistic education. The humanistic educator believes that if we had enough facts we would know what to do and would do it. He believes that knowledge is power. He forgets that knowledge is power for many things, both good and bad. And much knowledge has created a generation of economic and social dissipaters, but it has not brought us power over our difficulties. It has not provided us with the kind of power we need. Some people have sought power at the hand of materialistic science. The materialistic scientist claims that his vast discoveries will lead us out of our wilderness and provide us with the dynamic for living adequate and successful lives. But where has his genius brought us? Actually to the portals of a new and more dangerous world than we have known before; to a place of more complete helplessness than we have felt in the past; the deserts of greater difficulties stretch out before us. No, there is no power for genuine living in materialistic science, wonderful and awe-inspiring as its findings are.

Then where shall we find this power? The answer is, it is found in the realm of the spiritual. Dr. Joseph R. Sizoo has said: "What most people who cannot cope with life need is not a clinic, but a church; not a psychiatrist but a Saviour; not a readjustment, but redemption." In other words, the only source of real power — the kind of power we need to cure our human helplessness — is God. We must have Divine resources.

ADEQUATE POWER

I want to mention three ways in which we may find spiritual power adequate for our needs:

First, we may find this power in the effec

e employment of the means of grace. In s recent book, *How to Become a Christian*, muel M. Shoemaker has an excellent chap- on "Sources of Power." He is talking out what we usually refer to as "The eans of Grace." First, he mentions prayer, d he is speaking, of course, of the right e of prayer. We cannot have spiritual wer, the kind that lifts us out of our help- sness and our dilemma, without real, gen- ne prayer. Prayer is perhaps the most im- rtant means of grace God has placed at our posal.

The second means of grace which becomes source of power is worship, and we must fferentiate between simply going to church d worship. The two are not synonymous. orship includes confession of sin, thanks- ving for blessings received, adoration out a heart of sincere love, and talking to God d listening for His voice. Worship is de- ed as: "Our expression to God of our love Him."

The third means of grace to be employed a source of spiritual power is the bible. any people never read the Bible and many ore never even heard it read. Others de- mine to read it, but peruse it listlessly d without plan or purpose. Yet the Bible a major source of spiritual power, when is reverently and rightly read and studied d committed to memory.

There are, of course, other means of grace om which spiritual power may be derived d we should never neglect them.

EXERCISE OF FAITH

The second way in which we may find iritual power is in the earnest exercise of th.

Jesus placed great emphasis on the im- rtance of faith. We hear Him say, "Have th in God. For verily I say unto you, That osoever shall say unto this mountain, Be ou removed and be cast into the sea; and all not doubt in his heart, but shall believe at those things which he saith shall come pass; he shall have whatsoever he saith." d all through His ministry Jesus indi- ed that it was faith that brought power o our lives and it was faith that enabled to use that spiritual power in behalf of ers.

When we turn to the Epistle to the brews we learn that the earnest exercise faith brought power into the lives of Old stament people. The writer mentions Gid- n, Barak, Samson, David, Samuel and prophets. The eleventh chapter lists some the faith's achievements and expressions power.

INDWELLING SPIRIT

The third way in which we may find spiritual power — and this is more important than the two already mentioned, for it includes them — is in the energizing experience of the indwelling spirit of God.

On the Day of Pentecost those disciples waiting in the Upper Room made a great discovery — the discovery of a spiritual law, the law of spiritual power. This law, when properly understood and when conditions are rightly met, can be utilized by any sincere Christian.

One night a number of years ago Edison discovered the law which provided an incandescent light, a new power to light the lives of men. Just so we may make this discovery of spiritual power for living. Many, having tried their own strength only to fail, have found the law of the Spirit for themselves, and with it power for living.

How then shall we find and use this spiritual power? There are two basic laws governing the discovery and use of it. First, there must be the removal of every blockade to the free flow of this spiritual power. All ethical and moral obstruction must be removed. All wrong attitudes and actions must be eliminated. Our greatest hindrance to securing this power is not our lack of intellectual brilliance but our moral deficiency. When a car lacks power, won't climb the hill, is balky and sluggish, we look for dirt at the point of contact. The same is true where spiritual power is concerned. And such cleansing can only be effected by the Holy Spirit, who is the Giver of this spiritual power. But He must cleanse our hearts before He can impart His power. And, before He can cleanse our hearts and thus remove every impediment, He must have the consent of our will. Thus, there must be surrender to God — to God's Spirit — if we are to possess spiritual power.

MEANING OF SURRENDER

There is a two-fold meaning to surrender. It means to take something out of your life, to give it up, to part with it. It also means to put something into your life, or rather, to let God put something into it. This involves the exercise of faith or trust. And, when such surrender is made you have met the conditions for using the law of the Spirit and you will find spiritual power by reason of the Indwelling Presence of the Holy Spirit, who is the Author of that power.

Some have never surrendered to Christ and are absolutely powerless and unable to cope with life's extenuating circumstances. They are helpless. They have sought power

in various places and from different sources, but have found none. Life sours for them and they are filled with fears. They have no faith and little, if any, forgiveness of sins and new life in Him.

Then, there are many Christians who have made that initial surrender, but they are without real spiritual power. The power they have seems to leak out and they are conscious of an inner conflict that bids fair to defeat them all along the way. They need to turn to these sources of power: the effective employment of the means of grace, the earnest exercise of faith, and, most important, the energizing experience of the indwelling Spirit. They need to yield to Him completely, every area of life, so that they find in Him all the power they need.

BOOKS FOR PULPIT PREACHING

Continued from page 2

ology and history through his several previous volumes will find in his latest book, *The Unity of the Bible,* an opportunity for a new sharing of his wealth of scholarship and depth of spirit. With a skilled and talented hand, the author traces the great themes of the Bible and shows that amid the diversity of emhases a unity in Christ. (Westminster, 201 pp., $3.50)

The Prayers of Jesus by Bishop Ralph S. Cushman is a series of twenty-one meditations based on the prayers of the Master. The meditations include spirited and sensitive commentaries as well as prayers and poems by the author, one of the most appreciated of our contemporary writers of religious verse. (Abingdon, 125 pp., $1.75)

Children's Prayers from Other Lands, edited by Dorothy Gladys Spicer, contains 100 prayers from 21 lands and is for particular use of juniors. The brief prayers in this collection ought to give a genuine feeling of fellowship to children and is, of course, valuable for both family and group worship. Many of the prayers are followed by illuminating comments on the meaning of individual prayers to foreign youth. (Association, 124 pp., $1.75)

A book of remarkable suggestiveness and immediately adaptable to the pulpit ministry is *Spiritual Life in the New Testament* by Ernest Thomas of the Department of Spiritual Life of the Methodist Church. The practice of church attendance, scripture reading, prayer witnessing, stewardship, fellowship et al, in the early church is described in a context that embraces modern church members. (Revell, 160 pp., $2)

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WORTH QUOTING

Continued from page 2

Everything calls me to work hard.
Everything praises God. Amen.

A Chinese prayer in *Children's Prayers from Other Lands* (Association)

Wallace Nutting tells in his autobiography about a certain man who was famed as a collector of Bibles. The man's interest was not in the truth which could be found in the sacred books. He was concerned merely with their monetary value when they were placed on the market. He would go home with profanity pouring from his lips after he had bought a rare copy of the Bible. He never opened a single volume to read what was written on its pages. Mr. Nutting says that even though the man once paid $100,000 for a Single Bible, "he didn't get enough for his money." Men and women of this generation do not hold fast to the Scriptures merely by collecting and preserving copies of the Bible. The Word of God will die if it becomes a museum piece or a prized knickknack to be displayed as part of the furnishings of a house. If its truth is to permeate the lives of men the Bible must be read with regularity to learn what God is saying to humanity through its pages.

G. Ernest Thomas in *Spiritual Life in the New Testament* (Revell)

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The following quotations have been contributed by the Rev. Forrest E. Church.

"When Christ commissioned His Apostles to go and preach He told them to abide at Jerusalem till they were endured with power from on high. This power was the baptism of the Holy Ghost poured out upon them on the day of Pentecost . . . . This is an indispensable qualification for success in the ministry, and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world."

—Charles G. Finney

* * *

"The baptism with the Holy Spirit is a definite experience of which one may and ought to know whether he has received it or not . . . . A man may be regenerated by the Holy Spirit . . . . The baptism with the Holy Spirit is an operation of the Holy Spirit distinct from and subsequent and additional to His regenerating work."

—R. A. Torrey

Preacher and Mission

BINNEY SIMPSON BLACK, Guest Editor

The preacher is a successor of Christ and ıe Apostles, and his call to the ministry is ·om Christ. Is there any distinction to equal ıis? No one need apologize for being a reacher. If he is true to his calling he is a ıan who walks with God and is as really ılled of God as were the prophets and apos·es of an earlier time. That call may come in variety of ways as it did to them, but the ssence of it will be always the same. It is dis·strous for a man to choose to become a hristian minister. Men cannot safely drift ıto this office either by pressure of out·ard circumstances or to gratify personal ıstes. Men are thrust by God into the minis·y, and the Spirit, who is still amongst us, estows the gift for this sacred calling. The ·ue preacher must receive a special divine ıll through Jesus Christ. He must have ear·d God speaking to his own heart and onscience, and through the direct personal evelation he must be thrilled with a divine ompulsion to make known God's truth and ve to men. No church can ordain a minister ho has not been previously ordained, called nd consecrated by the Church's Head. "Holi·ess unto the Lord" must shine on the "head nd front" of his election to this high and oly office. It must be decided by no common rinciples. And when a man's choice rests on ıe faith of God's previous appointment, then ll is well, and all the wise and gracious ends f that appointment will terminate in the ivine glory.

CHANGELESS TRUTH

Such a man will ever be a power. And men ill listen to him, for he will speak the truth e knows and speak it with authority, for od calls no man to speak for Him to whom e gives nothing to say. There are voices hich tell us that the preacher is passing and ıe pulpit is steadily losing its influence. It true that the pulpit has more competition day than it ever had. But this very fact ay make for better preaching. And as long s human nature is what it is, as long as men re yearning for direction and help and en·uragement in their often tangled and per·exing everyday life, so long will they need preacher who lives in touch with the pulse f his age and is able to relate changeless uth to the changing needs of the time.

While swings the sea, while mists
the mountains shroud,
While thunder's surges burst on
cliffs of cloud,
Still at the prophet's feet the nations
sit.

In our Lord's life and ministry the spoken word was His great power. He was a preacher who said that He came "to bear witness to the truth." And He intended that His religion should be propagated by preaching. He sent forth his disciples and said to them, "As you go, preach." And across the centuries, from Chrysostom in Constantinople to Savonarola in Florence, to Latimer in St. Paul's England, down to Wesley, and to our own times, preaching has been the fashion, the means of interpreting and propagating the faith, and a power that has moved the world.

THE PREACHER'S MESSAGE

The message takes the form of a sermon. A sermon is a public discourse for religious instruction based on the scriptures. The preacher is entrusted with a message from God, and the Bible is his text-book. It is the word of God to the heart of man, and every true and effective preacher will be saturated with the scriptures, for the Bible is the gospel of redemption. To those who seek a word of God for their souls the Bible speaks with inspired authority and will prove to be a lamp to their feet and a light to their path. "The pulpit princes who have molded the destinies of nations were preachers of the Bible," wrote Dr. Cadman. Every true preacher who does solid work will root his sermons in that incomparable Book, until people in these days will say with the psalmist: "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth;" "The unfolding of thy words gives light; it imparts understanding to the simple;" All scripture is inspired by God!"

But more specifically the preacher's message is the Gospel of Christ. For the revelation of the Bible culminates in Christ. And Jesus Christ is always talking about the Gospel: "Repent, and believe in the gospel;" "The gospel must first be preached to all nations." His great apostle Paul fills his writings with the word gospel: "I am not ashamed of the gospel;" "Woe to me if I do not preach the gospel."

GOOD NEWS

The word "gospel" means glad tidings, "Good News," especially the message which Jesus and his Apostles announced. Dr. J. H. Jowett said: "We are not appointed merely to give good advice, but to proclaim good

news. Therefore must the apostolic themes be our themes." We, like the apostles, are "ambassadors for Christ," and this means on behalf of Christ, in the interest of Christ. The preacher is Christ's mouthpiece, a trustee for Christ. "As we have been approved of God to be entrusted with the gospel, so we speak, not to please men, but to please God who tests our hearts." Entrusted with the Gospel! How great the honour. How solemn the responsibility. How sacred and glorious the message committed to the preacher. "Preach the word!" said Paul to Timothy, and by that he meant, "testify to the gospel of the grace of God" in all its divinely beautiful meanings, even "the unsearchable riches of Christ."

The Gospel means Good News for a sick world, good news for sinners, good news for the discouraged, for weak wills, and all who need peace and contentment of mind, for all who never will be happy until they know the joy of surrender to Christ. This is what the Gospel means. It declares that God has entered into human life to meet men's deepest needs and He gives us all the power we require for inner peace and noble living. The Gospel brings health and hope and makes all the best things possible. It is the solution of all our vital problems. It tells us that Christ is all-sufficient, that God has spoken to us in His Son. This is the word's good news, its saving gospel, its transcendent message, the source of its peace and joy in the midst of life's fevers and discord and frustration. It includes everything for this life and the next; it succeeds where all else fails.

THE LIVING CHRIST

This Gospel, which is the preacher's message, covers a very wide field: God, Christ, Sin, Salvation, Life, Death, the Great Beyond. There is no nook or corner of the life of man which the Gospel does not invade. It covers belief and practice, creed and conduct. It affects the minutest point of secular behaviour, teaching men "to live sober, upright, and godly lives in this world," so that "in everything they may adorn the doctrine of God our Saviour." It is not only of a Jesus who long ago taught the people on the hillside, who opened blind eyes and fed the hungry and comforted the sad, and died on the Cross to win men back to God. The Gospel also proclaims a Living Christ, a Christ for the modern home, making sacred the relationships of husband and wife, of parents and children; Christ in the place of business teaching buyer and seller to be fair and honest with each other; Christ in the world's parliaments teaching men that principle comes before party, and that all laws should be good and beneficient and in the interests of all the people, and based on holiness before God. Christ everywhere, blessing and beautifying the whole life of man. "All authority in heaven and on earth has been given to me," said Jesus.

Preaching Christ, you see, is very practical. And if the preacher is an ambassador for Christ he will in all his thinking, speaking, and acting put Christ first. Paul said: "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." And when Christ is preached, His wonder and glory and saving power go to the very roots of life, a living religion sufficient for every individual, and every situation, and the only hope for a disordered world. Jesus never intended his religion to divert men's attention from the problems of this world. If anyone imagines Christ's message is not practical he read the New Testament with strange eyes.

SHADOW OF THE CROSS

The modern world needs to sit in the shadow of the Cross and learned what love means. A great preacher of a former day, Thomas Binney of London, England, said this: "Every topic, every particular truth or duty, is to be looked at in its relation to Christ, and in the light shed upon it from the Cross." That Cross casts its shadow over our world today and to ignore its meaning is to crucify the Son of God afresh, and to shut our eyes to the greatest incentive to sacrificial living the world has ever known. The voice that speaks from Calvary is the voice of God, and the Cross of Christ should be the most conspicuous object on the world's landscape.

As "ambassadors for Christ" we shall tell our people to go to this Christ directly, for He is alive now as truly as when He went to dine with Zacchaeus or wept beside the grave of Lazarus. We shall tell them that we need no intermediary, neither saint nor angel, nor even His mother after the flesh. He gives His grace to every soul directly, as love passes from heart to heart and knowledge from mind to mind. We shall tell the people that they can get His love new every morning and fresh every evening and that they may sit where Mary sat listening to His words.

Christ is the best cure for "itching ears," for those who hanker after the sensational. There is sensational preaching which burlesques the Gospel and degrades the Church. And there are so many people running after one or another of the new religions," the upstart man-made faiths that parade about in

ese days. Christ's ambassador will not dab-
e in religious quackery. People will not be
tisfied with ditch-water when they can
ench their thirst at the stream that is
ear as crystal.

Such in broad outline is the preacher's call-
g. To proclaim "the glorious gospel of the blessed God" is the minister's sacred trust and thrilling opportunity. His pulpit is the creation of Christ, and it will be a throne of power only so long as the Holy Spirit controls it, and Christ is "lifted up," and the preacher's one passion is to "present every man mature in Christ."

EVERETT W. PALMER
J. R. BROKHOFF
CHARLES S. CLARKSON
ROBERT W. BURNS

So, You Are Married!

EVERETT W. PALMER, First Methodist Church, Glendale, California

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Ephesians 5:31.

It is a beautiful day. Friends and relatives are assembled. The chancel is flower-banked. There is music, music of haunting beauty and marching gladness. Then, at the end of a long and stately procession, comes the bride!

All eyes are upon her and she is lovely to behold, beautiful as only a woman can be on her wedding day. Waiting at the altar is the man of her heart.

Holy words are spoken. Sacred promises are made, solemn vows to last the whole of life. Then, each pledged to the other so long as life shall last, they rise from their knees and we watch them go down the aisle and out upon the far-ranging years together.

A nimbus of gladness, hope, trust, and high resolve circles them round. Their radiance seems to say, "Ours will be a happy marriage." Those of us who love them look upon them and offer a prayer over and over again in our hearts. "Dear God," we say, "may it be so; may their love never fail, their trust never die."

There will be several million such occasions across America this year. Some will achieve a good marriage. Many will not. This margin of failure in marriage, which in our time has reached calamitous proportions, is a skeleton that haunts the closets of every marriage. We don't speak of it, but we think of it. It's there.

Despite the fact that often we make it rather complicated, getting married is a simple business. Most anybody can get married if he is single, of the legal age, and is not too particular. But, staying married! That's something else again. Permanence in marriage, even if little better than that of an endurance contest, is an achievement.

But, of course, mere permanence is not enough. Christian marriage is meant to be not an endurance contest but a continuing adventure into increasing maturity, faith, love, and gladness. That is marriage that answers to the hunger of our hearts. That is our concern.

APPRECIATION

Certainly one requirement in the achievement of a worthy marriage is generosity. We must learn to be generous in our appreciation. A recent study of marriage reports the chief comlaint listed by 72 per cent of the women interviewed was "lack of appreciation." No doubt that would stand high on the list of men's complaints, too.

We can all learn to improve our appreciation rating. It is largely a matter of our own attitude and outlook. We always can find much to appreciate in the virtues and efforts of another person if we will but look with a heart of love.

Appreciation awakens and strengthens the best in others. If our wife is habitually late and keeps us standing one hot day for forty-five minutes on some street corner, we may be tempted to remark with some heat: "When a man hurries to meet a woman, he can be sure of one thing — a longer wait." But, generally speaking, we would do better if we waited even more, waited for the day when with real effort she kept an appointment on time, perhaps was even a minute or two early. Then a bit of appreciation expressed for her promptness, if not overdone, will be far more potent. Or, if our husband has the habit of blaming family misfortunes upon us, we may be tempted to tell him some morning at breakfast: "You take your troubles just like a man. You blame them on your wife." But we would be wiser to wait for the time when he shows a spark of real manliness and then commend him for it; taking care, of course, not to overdo it.

And best of all, the practice of appreciation greatly increases our own happiness. Always we are finding things to be glad about. Appreciation is wind for the sails of the good ship happiness.

AFFECTION

Also, we must be generous with our affection. Most women exercise a vast and unending concern respecting their appearance. I am not one to say it should be less. But a woman can reward her husband with some-

ng more important; that is, warm-hearted fection. She can be so lacking in physical arms as to stop the proverbial clock, but she welcomes him home at day's end with voice that says she's glad that he's her man, will rise up and call her blessed. Similarly, ost men evidence great concern to be a ood provider." But if in providing mater- ly for his wife and home he fails to prac- e the thoughtfulness, gentleness, and win- meness prompted by a loving heart his wife ll be miserable, though he provides her th a $75,000 house, a swimming pool, and Cadillac.

What a pity to see a husband and wife th scarcely an affectionate gesture or kind ord for one another, lavishing kindness and fection upon a dog or cat, fishing tackle or lf clubs, when one half of that affection uld make their marriage rich and joyous. Certainly one prime essential for success marriage is generosity in appreciation d affection. They are fuel for the flame love and happiness. Neglect them and e flame dies out and only ashes remain; miserly, the flame burns fitfully and low; generous, the flames leap high, giving the ul cheering light and warmth.

HAPPINESS

Another requirement is to be happy. Some- e has said, "Men have learned to conquer erything but their own unhappiness." ppiness more than all else is a state of nd rather than a condition of being. It is by-product of right thinking and whole- ne living.

A study of 4,000 couples and covering a an of two generations shows that ap- oximately one-half of those unhappy in arriage were the children of parents o were unhappy in marriage. They learn- mental habits of pessimism, gloom, worry; bits of faultfinding, nagging, bickering. short, they learned how to make life mis- able for themselves.

To be happy in marriage or elsewhere a rson must deliberately train himself to be sitive minded; to think thoughts of faith t of fear, of hope not of despair, of suc- ss not failure, of kindness not malice. As ul said, "Whatsoever things are true, atsoever things are honest, whatsoever ngs are just, whatsoever things are pure, atsoever things are lovely, whatsoever ngs are of good report; if there be any rtue, and if there be any praise, think on ese things." One must school himself to cheerful, optimistic, generous, consider- e, honorable.

A person who has not learned to be happy before marriage will find that marriage merely multiplies his unhappiness. As Paul Landis has wisely observed, "Marriage does not remake people; people take into marriage the personality traits they have."

For a good marriage we must cultivate the habits of heart and mind which make for happiness.

RESPONSIBILITY

For success in marriage be generous and be happy, and also be responsible. Marriage opens a door to priceless richness in living. Also, it requires the wearing of a yoke. We must take upon ourselves duties, adjustments, responsibilities which often are difficult, even grievous.

Marriage is sometimes a stern task master. It restricts our freedom, cramps our style. It sharply revises our budget, both as to time and money. It brings an endless round of onerous chores, requires surprising duties of diplomacy, and on occasion demands strength and understanding which taxes us to the limit. Nothing, generally speaking, requires more of us than marriage; nothing so reveals what we are: nothing so demands improvement and growth in us.

Some time ago I remember seeing a cartoon showing a man before a cash register in a super market. The wire basket his wife wheeled up to the counter has been brusquely emptied into a small cardboard box to the merciless music of the cash register. With a flourish the clerk has tossed in the last package, torn off the column of figures with the total, and handed it to the man. He stands there stunned, a pathetic picture of mingled pain and despair. He seems to be asking himself, "How did I ever let myself get signed up for this?" His wife brings him alive. "Don't stand there whimpering," she commands, "pay the man!"

That is marriage. We have to stop whimpering and pay the man. The depth of joy and high purpose which a good marriage provides are not found in the bargain basement. They are gained only by payment at premium prices the coin of self-sacrifice, by willingness to accept bravely and discharge nobly exacting responsibilities.

COMMITMENT

Since marriage does demand much of us, another quality is required. That is commitment, a determination to see it through.

Probably few marriages in these days of easy divorces survive past the ten-year mark where one if not both of the people have not been seriously tempted to quit. Most people who remain married do so only because they are determined to see it through.

For success in marriage there is no substitute for resolve to see it through "for better or for worse, for richer or for poorer, in sickness and in health, to love and to cherish till death us do part." We must stake our life against any turning back, else failure is written into marriage from the beginning.

A track coach under whom I once toiled had one rule above all others. It was this: "Finish every race you enter. Give your best to the end. Finish if you have to crawl over the line. Do that or turn in your equipment and leave the squad."

If you attend a track meet and watch, for instance, a field of milers enter the last lap, you can know it is an agony for them, whether they are running first or last. Their arms and legs feel like things of wood, yet ache with an indescribable pain. Their lungs and throat burn like fire. Every breath is misery. Their whole body cries out, "stop, stop, rest, rest." What sends them on to the finish line, even those who know they can't win? Just this, "Give your best to the end, finish if you have to crawl."

And that is the quality of determination required for a successful marriage. It must be "for better or for worse; for richer or for poorer; in sickness and in health; till death us do part."

TO BE DEVOUT

For success in marriage be appreciative, be generous, be responsible, be determined and, most important, be devout.

Beaven reports a study in which 750 couples were asked to name the most important factor for the achievement of a stable marriage and happy home. The overwhelming reply came back in one word, religion.

Most everyone knows what he should do and be. Our problem is that of translating ideas into action, words into life. We need help from above and beyond, resources beyond our own. That is the function of religion.

The most important investment any husband and wife can make is to budget ten minutes in each day, whether in the morning or evening, when they read from the Bible and bow in prayer; and then on Sunday, to be in Church together, as participants not spectators. Bitterness and revenge cannot live in the environment of prayer, nor can disloyal thoughts. This old and noble custom of family prayers and family church attendance keeps small things small and big things big. It makes for purity of heart and allegiance to ideals. It strengthens loyalty.

Matrimony often has been likened to a ship. That is a wise simile. Marriage is like a sailing ship. No matter how sturdy the rudder, how well charted the course, and strong the desire to arrive at the destination in mind, it is the victim of drift and tide unless maneuvered so that wind is in the sail. The daily practice of great religion is wind in the sail for marriage. Without it rudder, chart, and desire for destination are in vain. But with it, men and women arrive at the fulfillment of the heart's desire.

Marriage is designed for permanence, and not that of an endurance contest. It is meant to be, can be, and ought to be a continuing adventure into increasing faith, love, and gladness.

Such a marriage is not an accident but an achievement, not a gift but a creation, not a contract but a sacrament. It is reserved for those who, in God's Grace, will be appreciative, generous, responsible, determined, and devout.

Your Marriage: Ideal or Ordeal?

J. R. BROKHOFF, St. Mark's Lutheran Church, Charlotte, N. C.

Thou hast kept good wine until now. John 2:10.

"A wedding is a funeral where you smell your own flowers." Whoever said this must have been one who had a marriage in terms of an ordeal. Others, disagreeing, would say marriage is not a funeral but a beginning of a glorious adventure of harmony and happiness. But there are the two extremes, and both are real. Indeed, marriage can be heaven or hell, happiness or misery, ideal or ordeal. You will notice in the gospel's account of the marriage at Cana that the two conditions existed. The wine ran out and anxiety came into the situation. The situation must have become so critical that Mary went so far as to seek Jesus and tell him of the condition. After the miracle, the wedding party becomes happy as expressed by the ruler of the feast, "Thou hast kept the good wine until now." That is marriage: it may be the water of ordeal or the wine of the ideal. Which is your marriage?

Your marriage can now be an ordeal. Not only yours but many or most marriages are an ordeal. Dr. C. R. Adams, making a study of marriages over a period of 10 years, investigated many thousands of marriages.

t of this came his report that only 17 per t of marriages are really happy. Perhaps are thinking that this figure is too low. cannot judge by appearances. It is inesting how a couple can quarrel and ker with each other until the time they g your doorbell. While visiting they are fectly cordial and agreeable with each er. But as soon as they get in their car eave, the bickering and sometimes yelling resumed. One husband who had this uble went to the office very cheerful one . When asked what had happened, he plained he succeeded in getting his wife stop yelling at him. The other man asked w he did it. "Well," the first man replied, told my wife that her yelling at me was king a nervous wreck of the dog. And she pped it then and there."

AGREE TO DISAGREE

Marriage is made an ordeal because of the mosity and antagonism that exist beeen the partners. They seem to be deterned to make life hard on each other. They ist upon agreeing to disagree. Many a man very little respect for the value of his e. This happened one night as a husband wife were walking on a lonely street. A ber stuck a gun in the husband's ribs and d, "Your wallet or your life." He hesitated urn over his wallet. His wife got excited urged him to do it. When the thief ran the wife said to her husband, "George, now how much you love money, but I no idea you valued it more than your life. Why didn't you give it to him when said, 'Your wallet or your life?' " "Oh," wered the surprised husband, "is that at he said? I thought he said, 'Your wallet your wife.' " With that evaluation of a e, marriage easily becomes an ordeal.

Wives also have a tendency to do nothing t would make their husbands happy. A tain wife and husband appeared before udge for a divorce. After hearing all of evidence, the judge said to the wife, fter hearing all of this, I suppose the best ng you could do would be to give him a orce." She looked up at the judge and d, "Your Honor, I have lived with this n for 20 years and now you want me to ke him happy by giving him a divorce. I uld say not." This may be a bit extreme, the principle behind it is making many rriages an ordeal.

f 17 percent of the marriages are truly py, why do the others live together in ery? Why do they go through their mar- life by grinning and bearing it? You haps are thinking that the best thing to do would be to end it all with divorce. Yes, many people in America are thinking the same and following through on it. Each year 800,000 men and women are securing divorces. But what about the other unhappy married people? Why do they stick together in this ordeal?

ENDURING THE ORDEAL

One reason may be economic. The wife may have been married before completing high school, or if she graduated she took no job before marriage. She reasons that she cannot take in washing. To do menial jobs is beneath her. Though her husband is hard to live with, he at least provides food and a home. This economic factor was displayed when the second world war broke out and industry beckoned to married women. The divorce rate then skyrocketed because wives were economically independent of their husbands. To stay married for bread and butter and a house overhead is surely an unworthy reason for marriage.

Children may cause parents to endure the ordeal of marriage. They feel they must be unselfish and stick it out for the children's sake. When the children are grown, they can part. There is some merit in this view. Children do need both father and mother, and they do need for their sense of security a place they can call home. Yet certain questions come to mind about this plan. Is it better to have a home of icy strain, bickering, and quarreling than no home at all? Is it better to wait until the children are grown to get a divorce? One person whose parents separated after she was married went to a pastor and said, "If you ever get a chance to tell people, urge them to divorce when the children are small when they will not realize what divorce means. My parents divorced when we were grown and it has almost made me a nervous wreck."

Marriage is maintained as an ordeal for religious reasons. Husband and wife realize that marriage is of God and the marriage relationship is until death. Marriage is an act of God, and Jesus warned that no man dare undo it. To divorce under most conditions is to sin. This makes marriage a risk, for it may mean a life-time of unhappy ordeal.

REASONS FOR DIVORCE

But is it ever right to break the marriage tie? According to the Scriptures there are three times. Death is one of them. Marriage is for the life of either of the partners. It does not extend beyond this life. The Bible says there is no celestial marriage or eternal marriage. Jesus told us that there is no mar-

riage in heaven. Knowing this, at least we can comfort ourselves that the ordeal can last no longer than this earthly life. Accordingly, a widow or widower has a perfect right to remarry after the death of the partner.

Adultery, Jesus taught, is a justifiable reason for divorce. If a man who travels takes up with another woman in a distant city and returns to his wife on weekends, the wife has a right to seek a divorce. If a wife takes into her home a man when her husband is out of the city, he has the privilege of securing a divorce. This does not have to apply only to those whose work call them away from home. It can happen, and often does, when both husband and wife stay in the city. It may be the man's secretary or the girl or man who works at the next desk. Marriage by God means that a man and women reserve each other only for the other until death. To violate this principle is so serious that Jesus said it was sufficient reason for divorce.

Paul added malicious desertion to the reasons for ending marriage when it is an ordeal. This is the malicious act of a man or wife who deliberately walks away from his or her responsibilities in the home. It is quite possible that a man or woman may get tired of the responsibilities, desire the freedom of single life, or be attracted by outside work and desert the family.

You may be dissatisfied with only these three ways of getting out of the ordeal of marriage. Many divorces are secured for reasons other than these. There are, for instance, incompatibility and mental cruelty. If these conditions do prevail, God wants us to remain married though it is an ordeal. Does this mean then that God wants us to be unhappy? Of course not, for God desires that we be perfectly happy. He wants home to be a place of love and peace. God does not want any marriage to be an ordeal. A marriage does not have to be an ordeal.

LOVE IS ESSENTIAL

So, we want and God wants us to have an ideal marriage. How can we make it so? Love, for one thing, is an essential for an ideal marriage. Since there are so many ideas of love, we had better discuss what we mean by married love. It is friendship. An ideal marriage is when husband and wife enjoy being together, working, playing, and praying together. They are pals and bosom companions. Some couples break up and say, "We parted as friends." That is not the place to end a marriage but the place to begin. From friendship marriage grows into mature love. It is this love that keeps families together happily. A woman who was having an unhappy marriage went to a psychiatrist with the problem. She said that before getting a divorce she wanted to make her husband suffer. He advised her to go home and treat him so kindly that he would think she loved him. After three months she returned and said that it worked. "Fine," the psychiatrist answered, "Now is the time to divorce him." "Oh, no," exclaimed the woman, "I could not do that. I love him." Be friendly with your wife or husband and you will be so happy you will not want to separate.

Married love is also forgiving love. Life bogs down when we hold resentments. If that is true generally, it is even more so in marriage. There we are living most intimately and we see each other just as we are. There the mistakes and failings are so very evident. We say wrong things. We get in wrong moods. We hurt each others feelings. We are off guard and reveal our self-centeredness. Therefore, there is not a day when we do not need to forgive each other. That forgiveness re-establishes love and home. And how often should we forgive? In marriage it is especially important that we forgive 70 times 7. This forgiving love was illustrated in the case of a wife who wrote her husband a note which he found at the end of the day. It said: "We have been getting on each other's nerves lately. I cannot take it any longer. I am going to mother's. You can do as you please." Dejectedly he walked into the kitchen to make himself supper and found another note. It read: "That is the way they do it in the movies. I jump in my car, and mother takes the children. Well, this is not Hollywood and I love you even though I am as angry with you as can be. Mother agreed to keep the children today. How about meeting me at Joe's Diner? There is a good show tonight at the Palace." Your marriage can be ideal tomorrow if today you will sincerely forgive.

Suppose this love no longer exists in a marriage. Must the couple continue in a state of hatred? That, you say, would be hell. And indeed it would be. If love does not now exist in marriage, it is because one or both parties failed to stay in love, failed to feed and cultivate that love. Now the thing to do is to learn to love each other all over again by friendliness and forgiveness.

CHARACTER IS ESSENTIAL

Character is another essential for an ideal marriage. Love disappears often because there is a character failure in one or both

ties of the marriage. Marriage is not all
. Love by itself is insufficient for an
l marriage. It is almost impossible for
artner to love a man or woman who is a
nkard, a gambler, unfaithful, or selfish.
s lack of character caused one marriage
ail. The husband returned to the pastor
complained, "You did not do a good job
ying my wife to me. In only three months
has already left me. Why didn't you tie
to me so that she would have stayed?"
gustedly the pastor said, "Well, you see,
d not have much to tie her to."

n marriage character means trustworthi-
s. There should never be any reason or oc-
ion for either party to doubt the other or
e suspicious. Each should be able to trust
h other implicitly. There never need be
worry whether the partner is true no
tter where the one goes or how long he is
arated from his wife. The word of the
tners can be taken at face value. The
mises made will be kept if it is humanly
sible. Suspicion and doubt will kill a mar-
ge, but trust and confidence will make it
l. Character is that which makes it pos-
e for the couple to trust each other com-
ely.

NEED OF AGREEABLENESS

Agreeableness is another aspect of charac-
needed in an ideal marriage. People do
want to be dominated. This is especially
e in marriage. Homes are made unhappy
en one tries to be boss. A study was made
of domination in the home. When the wife dominated, only 47 percent were happy. When the husband dominated, 61 percent were happy. When neither bossed and a 50-50 arrangement existed, 87 percent were happy. Being agreeable means to go half way, to compromise. If a person is unreasonable, no one can be happy. Be willing to go half way. Be agreeable enough to do some things you do not want to do just to please your partner. Every man hates to go window-shopping, but most wives love it. Now and then, at least, go window shopping and try to make her believe you want to do it. On the other hand, a man may like to rough it in a mountain cabin where he can fish. He wants his wife to go along for companionship. She may think: "What! Go to that crude place without sanitary facilities and leave my modern kitchen for none?" To be agreeable means to go along to the cabin and to be so cheerful that he will find it a delight to have you along.

Nobody wants marriage as an ordeal. Everybody wants an ideal marriage. How can it be attained? Well, let's see how it happened in Cana. Remember Jesus was called to the wedding. His mother told the servants, "Whatsoever he saith unto you, do it." Then the miracle took place that ended in a greater happiness than ever. And that happens every time, even today, when Christ is invited to the home and his principles are obeyed. He changes the water of an ordeal into the wine of an ideal marriage.

arriage: A Divine Institution

CHARLES S. CLARKSON, Brack Ex Methodist Church, Wilmington, Delaware

And the Lord God said, It is not good that man should be alone; I will make a help meet for him. Genesis 2:18

A wedding is a happy and sacred event, but
edding is significant mainly as a promise
what is to be. Marriage is not a state
ch is altogether made for a couple when
minister gives them the sacred vows of
marriage ceremony. Marriage is a unity
a relationship which the couple must
k out for themselves. A couple may have
eautiful church wedding, which is fine
proper, but the marriage relationship be-
es a creative unity of two lives which
ives its meaning from what the two peo-
bring to the new relationship, and from
hard they work intelligently and lov-
y to make the union a success.

Marriage is a divine institution, initiated
God himself in the very beginning, for
benefit of man and of society. As a
ne institution, it undergirds not only the home but the church and civilization. Even pagan nations have found that the institution of marriage cannot be lightly regarded. It is certainly a part of the responsibility of the church to do all it can to maintain the stability of this God-given institution of marriage.

PREPARATION FOR MARRIAGE

First of all, if the institution of marriage is to be preserved as a sacred institution there must be preparation for marriage. This preparation, which can be given partly by the church, is needed by every young person who is contemplating marriage. This preparation begins the moment the child is born and only during the weeks before the actual ceremony of marriage. It has been found that children who come out of homes

that are Christian and wholesome, have the best possible preparation for marriage. If parents have a wholesome home life they are giving the children the best possible preparation for marriage.

From parents, children should learn to live wisely. From parents, children get certain basic attitudes toward marriage and home life, for a beautiful and wholesome home life prepares the children, as nothing else can, for successful marriage. While no rule is infallible in the realm of human relations, it is safe to say that if parents have had a beautiful and wholesome home life, the children coming from such homes will most likely create for themselves, when they are married, the same type of home. Parents, by their example and the type of home life they create, are either preparing the children for failure or success in the marriage relationship.

COMMON INTERESTS

However, all the responsibility for a successful marriage does not rest upon the parents. In America, the parents do not, except by indirection, choose the marriage partners of their children. The young person, in most cases, has a great deal to do in the choosing. People who are contemplating marriage should have as many of the same common interests as possible. The common interests and a similar background will hold two people together much longer than physical attraction. Physical beauty is not to be discounted and every girl should make herself as attractive as she can, but marriage, to be successful, must be based on more than the physical. Persons who have similar cultural and educational backgrounds have a better chance to succeed in marriage than those who have vastly different backgrounds.

Dr. Leland Foster Wood says that the important thing is not how the girl looks TO you as she sits at the table with you but how she looks AT you. The beautiful, glamourous girl may look at your dreams, your ideals and AT YOU with cold and unresponsive eyes. She may not respond to your enthusiasms, and she may remain cold and remote to your inner dreams. In other words, she may be interested primarily in herself — how beautiful she is, how much charm she is exerting. Such a person will not make a good marriage partner. The utterly selfish person has a hard time in any human relationship for human relationships tend to make all of us more unselfish. The greatest art of all is the art of learning to live together. No person can rightly call himself Christian who is not learning to master the difficult art of living with other people. The young woman who is interested primarily in herself will most probably neglect the home, the cooking and the children, or she may be too selfish to have children. The important thing, says Dr. Wood, is not so much how she looks TO you, but how she looks AT you.

CONJUGAL LOVE

When considering the divine institution of marriage there is an important distinction to be made concerning love. Romantic love and conjugal love are different. The difference may be explained in this way: here are two people in the moonlight, very much in love or at least they think so. Their interests center in each other. Love involves only themselves. This may be called romantic love and it tends to be idealistic and unaware of outside realities. However, after the couple have been married for some time, a different type of love should develop from romantic love. This is conjugal love. The two persons face life and its problems as a team. Real affection is in the relationship, and a deeper love should develop through the sharing of mutual interests and from a real appreciation of each other's personality. Romantic love should turn into this deeper love. Young couples should not expect romantic love to last, although elements of romantic love will forever persist.

Married couples should learn early that they must work hard to make the marriage relationship succeed. It takes common sense, good judgment, understanding, love and the grace of God to make marriage a success. Even if there are unfavorable factors in the marriage relationship in the beginning, if the two people work hard enough to make a "go" of the new relationship, it may be more successful than a marriage where everything seems right but where the two people lack the determination to work out their marriage. Some men make use of all the factors which make for success in their business, but neglect to use these same factors to make a success of their marriage. No human relationship will remain satisfactory without constant effort to improve that relationship.

RIGHT ATTITUDES

Many people enter marriage with an attitude of, "What will I get out of this?" The right attitude is, "How much can I give to this new relationship I am beginning?" One of the persons begins asking the question, "Am I as happy as I expected to be?" The wife begins to notice that her husband doesn't bring her flowers as often as before. She begins to feel that "he doesn't love me anymore." Yet a more constructive attitude

uld be, "Am I giving him as much happi-
s as he has the right to expect?" or "Am
loing everything I should do to make a
d wife for my husband?" or "Am I giv-
my husband the help and inspiration he
ds in a modern competitive world?" in-
ad of nagging and faultfinding it would
well to develop the attitude of encourage-
nt and understanding. And the husband
uld often ask: "I wonder if I am giving
wife as much happiness as it is possible
me to give her?"

The happy home is built on understanding
l the spirit of cooperation. In the home
learn how to live. As someone has said,
eace begins at the breakfast table." Love
l understanding are needed to make a
ppy home. Understanding is necessary be-
een husband and wife and between par-
s and children. One reason why we fail in
man relations is because we will not take
trouble to love and understand the other
rson. I know fathers who have no real un-
rstanding of the problems their sons face
life. Many of these fathers have been so busy doing other things that they have had no time really to know their children. We must learn to understand people and to live with those who are different from us. We must learn that what makes people what they are and why they act as they do.

Lastly, if marriage is to be kept the divine institution God intended it to be God must be kept in the relationship. The Christian view of marriage is that it is a divine institution, instituted by God and governed by His holy laws. The sacred vows of the marriage ceremony are to "be kept inviolate" and "no other vows (are) more sacred." As the two people live close to God, obey His laws and bring into marriage the spirit and mind of the Master, then the new relationship will be what God intended it to be, a blessing to humanity and to themselves. The foundations of a successful marriage are found in moral, Christian living. "Love and loyalty alone will avail as the foundation of a happy and enduring home." True marriage must be an adventure lived through the aid and guidance of God.

arriage Is a Partnership

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It is not good that man should be alone. Genesis 2:18.

These words describe why God made wo-
n. In Moffatt's translation he put his
ger on a little different meaning in these
rds: "I will make a helper to suit him".
Dr. T. J. Meek, in the American Trans-
on with slightly different emphasis, ex-
ssed it this way: "I must make a helper
him who is like him."

n Genesis 2:22 is recorded the way in
ich God made woman, a parable inter-
ting the purpose of God in making a
per for man: "The rib which the Lord
l taken from the man made he a woman."
ese words may be understood as a parable
the partnership God intended to exist
ween a husband and a wife. Years ago
ead comments similar to the words which
ow, written by an author whose name or
ct words I do not recall. God made woman
m the rib of a man: not from man's head,
she should try to dominate him; not
m man's feet, lest he should be tempted
walk upon her; not from man's hand, lest
be tempted to use her as a tool; but from
side, near to his heart that he might love
, beneath his arm that he might protect
and that she might walk with him in full
ality of partnership. "I will make him a
p meet." With perfect justice to the mean-
of the original language, we might well interpret those words: "I will make a partner for him," for God set man and woman together on this earth to be partners, sharing in the best they know, living together in a relationship that is expressed in that which we know as partnership.

JESUS AND THE HOME

Christ taught that marriage is a partnership. There are three main emphases which Jesus made about the home. First of all, the home is a divinely authorized partnership: "Whom God hath joined together let no man put asunder." God has brought us together. God joins us in the experience of courtship which is the beginning of the relationship of a home. God joins us in a ceremony of Christian marriage, as we stand before His altar and enter into that sacred relationship. God joins us through the experience of the years as we grow more thoughtful of each other. God joins us through the experience of sorrow and joy. God joins us through that intangible merging of the personality where two hearts beat as one. God joins us in that lovely intimate understanding which comes only to those who have been faithful through many years in the tender relationship of family life, that exceeds all vocal statement and eventually becomes the finest

and sweetest human experience. I think among all the benefactions that age can bring—and there are many—one of the greatest is for men and women to live together for many years, rearing their children and presenting a united front to the world so that everybody knows the perfect bliss of their lives together and then at the end to slip away in that great experience men call death, later to be reunited in that which is our Christian faith so that the love begun on earth has a heavenly immortality.

"Whom God hath joined." That is part of what Jesus taught about the sanctity of the divine partnership of our homes. Your home, my home, everybody's home is a sacred place, sanctified not alone by human law but by God.

SUPREME RELATIONSHIP

The second emphasis by Christ is that the partnership of husband and wife is supreme above all other relationships. The Old Testament taught the sanctity of the relation of parent to child: "Honor thy father and thy mother." That emphasis is repeated in the New Testament. Parents are to seek to be worthy of the respect of their children. Children are to honor parents. Christ said there is a relationship supreme over this: "For this cause shall a man leave his father and mother and cleave unto his wife." For the man his wife is to come before his mother or his father, supreme over any other relation in our human domain. A woman must also put her husband first: "For this cause a woman shall leave her father and mother and cleave unto her husband." She is to put her husband first. He comes before her mother, father or any other relation. Husband and wife to one another come before any other human—even before their children. How hard it is for people to keep this priority straight in their lives! In the long run it is only so that the best interests of the children are served. The supreme human priority, claiming allegiance over any other human loyalty, is the loyalty of men and women united in a Christian home to each other.

The third teaching of Christ is that this partnership is so close that those two are no longer but now they are one. Now they are together. They shall be one flesh. That refers not only to the physical relationship; it also refers to the uniting of their whole personality, to the partnership in a family life. They are to be one in mutual self-giving, in material possessions, one in spiritual interests, one in all the relationships of life that count. Marriage is a partnership.

I have an opportunity to see not only happy homes in the church and among my friends outside of the church, but it is also my privilege to see hundreds of homes on the verge of breaking up. As I see them I learn almost as much from those homes nearly broken as I do from homes that are happy and successful.

MONEY PARTNERS

Because approximately two out of five of the family feuds I see have to do with money, the first area of partnership is that the Christian home is a partnership in money. Each home is a little business enterprise. Looked at over a period of years, it is no little affair. The economic aspect of a family is recognized in law so that a husband is responsibe legally and morally for the debts of his wife and morally a wife is responsible for the debts of her husband. It is a mutual relationship so that before marriage a couple should sit down and see what money they will have, list their obligations and prepare a budget. Every week, as partners, they ought to set aside one hour one night a week when they could talk about nothing but money as partners so that both of them understand how much is being earned and spent. One of the basic principles in the financing of a home is that no money should be spent until both partners have agreed on the spending. How many homes have failed because of this one thing! I have come to think that charge accounts are one of the Devil's tools to break up a home. I have tried to get couples to cancel all charge accounts, telling them to wait until twelve or fifteen years after marriage to open a charge account. You probably will buy a home, a refrigerator, and a stove on time. We had to do that when we first began our home. We never seemed to get together enough money to pay cash for such costly things. Aside from those major items, no couple should have charge accounts and should never spend money without first having a conference to decide whether it is necessary. A wife will see a hat that has been marked down from $10.00 to $9.50 and will think she just *must* have it. Many couples come to me who have had trouble over just such things as that. A husband will go down town and come home with some silly thing that he has bought. You can get along without everything except each other. Never spend money without agreement. Have a consultation before the money is spent and only when there has been a complete agreement, spend it.

Marriage is a partnership where people

each other as financial partners in the
y. The Lord Jesus taught that the des-
of a person's immortal soul depended
ending money. This is the meaning of
arable of the talents.

THE SHARED LIFE

t only is marriage a financial partner-
it is also a physical partnership. God
nade us male and female: "What God
reated, let no man call common, or
e or unclean." The marriage relation-
s a relationship of life to be approached
a holy sense of reverence. That is why
and again, knowing as I do the tragedy
mes that have almost been wrecked, I
talked with the boy, saying to him:
girl has been reared in modesty and
nce. Let your treatment of her be gen-
Again and again I have said to the
"Recognize your marriage as a relation
God has created to be entered with rev-
e and you can be happy in this relation-
that in God's sight is right." Through
last few years I have been sending
couple to a Christian physician and
g the last year I have urged them to
one whose family I helped to start and
has three children. I send couples to
Christian physician as I never give this
of information. It is a physician's busi-
to give this information to newly mar-
young couples or older ones entering
acred relationship. Most of all, I have
deeply concerned that couples learn the
ity of sex. It is not something to be
d about around the corner. It is some-
clean and wholesome when used as
intended.

are partners in all our relationships to
other. There must be many areas in
people share. In the rich experience of
ne making of their home into a Christian
depends upon how they share the best
inest in life. The strength of our home
ds upon the number of the ties that
bind us. The quality of our home depends upon the quality of the ties that bind us. In our homes, let us share the finest things together. I ask every couple that at the first meal the husband give thanks to God and at the second meal the wife give thanks and that they keep this up in all the years ahead. Also I ask them as they come to bedtime that they kneel by their bed and pray together. In the thirty years of my ministry I have learned the truth that people who pray together stay together. We are partners in our prayers and in the reading of God's word together. Most of us eat in the kitchen or the breakfast room. Again and again I have asked couples to place a Bible by their plates and in the morning as they come to breakfast to pause and read out of God's word. It can set a different attitude in a home if God is there to sanctify their partnership. I have asked them to read other books aloud to each other. Share life's best together. Listen together to some of the good radio programs, have a little record-player and try to buy a good record as often as you can afford it, enjoying the finest music in your home. The quality of a home is in the sharing of the finest and best.

This is the meaning of joining the church together, becoming members of Christ together. Again and again I have talked to couples, asking them to share their church life together, to be good members in their church and to be regular attendants in the church they join, to sit together and to take the sacrament together and to make of their relationship in Christ's Church the sign and seal upon their partnership in Christian love. One of the privileges the church offers to people is the opportunity of being partners in Christian service. When God made our human race He made our forefathers, Adam and Eve, as partners and He set them in that sweet relationship in the Garden of Eden. We recover that ancient heaven on earth when we are partners in Christian life.